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648 to take them out of there; that was all they wanted. This was their sincere plea!

181 185 The Miao are very anxious for land ownership. A Miao leader complained to me vigorously: "Since we are the same people being governed by the same government, why don't we have a chance to own land?" Another one comforted himself by saying: "We don't have land only because the feng-shui in our locality is very poor; so we would have to invite a famous feng-shui expert to adjust it. Then we would be better off naturally." From these conversations we could imagine how anxiously the Miao are dreaming of land ownership. Yet they are not merely "desiring" land or waiting for what fate may decide. They know that land can be bought only 181 with money. If they want land they have to work hard so that they 556 may save some money for the purchase of land. It is indeed true 648 that a great deal of land has been gradually transferred from Li land- 423 lords to the Miao. I personally saw many such land transfer /120/ contracts in Miao homes. This shows how hard the Miao are struggling for a living. Furthermore, such hard circumstances also make the Miao more solidly unified. This fact has surprised many outside observers who have visited the Miao area. Moreover, due to their firm awareness of the struggle for a livelihood, they also possess an anxious desire for learning. They like to read and show their interest 181 in accepting Chinese civilization. When we had just arrived in the 171 Miao area, several young men began to beg us to take them out of there and send them to school. This situation was completely different from that of the Li, who consider that school is prison. One of the Miao leaders complained to us very angrily that two years before the "Li-appeasing official" Ch'en Han-kuang had selected two to three hundred young Li men and sent them to the Yen-t'ang Military Academy at Canton, but that no Miao youths had been selected.

181 Undergoing great hardship, the Miao have established schools 871 in their villages and have paid large salaries to employ Chinese 648 teachers. This usually meets with the opposition of the few Li leaders, who are jealous about it. I heard that the year before a Miao

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A M 593 858 [152] reached an age when they can think for themselves. Jealousy also seems to play no great role among the adults; at any rate, among the Meau I could not find any manifestation of this trait. Meau parents are very loving toward all their children and, as was pointed out, regard them as their most precious possession.

A M 515 593 I repeatedly had the opportunity to observe how wives delouse their husbands while the latter were simultaneously performing this charitable act on their children (Ill. 62).[1] The parasites that they caught were placed between the thumb nails and cracked with pleasure. It was a picture of a family idyll!

M 593 [595] 425 752 270 185 614 [730] The love of the chief of the Meau for his wives and his children was always apparent. Concerning this, I noted in my journal: "He never disposes of their property without consulting them. If they are sick, he is meticulous in providing them with everything they need, even with opium." I have asked many Meau parents what their goal was in rearing their children. In the plans they mentioned, the idea of security was decidedly secondary, as is only natural. After all, the sib takes care of its members, and even if later on a person should survive all the other members of his sib, he would, if it came to the worst, place himself as an unfree person under the protection of an existing powerful sib (see the chapter, "Social Organization," the section on "Organization of the Family"). Of the eight persons whom I asked about this, only one made a remark in which one could see the idea of security implied, but more as referring to himself. He was a chief with three wives and many children. He said to me: "Yes, now I am well off; I am rich and have many children who work for me. But when I was young, things were different. I was all alone with my first wife; we were poor and had to work hard, and yet we were hardly able to make a living, and we often had to go hungry."

M [158] The educational ideals of the Meau, which became manifest from the answers to my questions on the subject, differed according to the individual talents of the parents. Aside from that, however, they did not differ essentially among the two sexes. /Colored Pl. I appears here on an unnumbered page./

[1] [See Ont 116, P450-ANALYST]

Akha A04
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/81/ One blacksmith was trying to educate his son to become an even better man at the same trade. One mother wanted her daughter to develop into a good batik designer. Another father wanted his son "to be made into a brave and industrious man"; a third father wished him to be "capable and clever." As was said, among the Meau the ideal factor always came before the material one. Only once did I receive the answer: "May he become clever and rich." In the case of girls, little value was placed upon intelligence and beauty; it was hoped that they would best master women's work and become industrious women who would have many children.

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The Akha are much more materialistic than the Meau. They, too, love their children tenderly, and what was said about the Meau in this respect generally also applies to them. Nevertheless, when I also questioned as many Akha as possible, they often replied that children were needed since they could help with the work, an answer which, as was pointed out, I received only once from my Meau informants. Accordingly, materialistic considerations are always in the foreground in the plans for the future of the children among the Akha. Among them the mothers usually declared that they wished their sons to become so industrious and skillful that they would be able to support a family well. The idea of security was thus the foremost consideration in these replies, as well as in the ones which I shall not specifically quote. In only one case did an Akha father wish that his son would become a good physician, "because health is the most important thing in life." Despite their obviously happy youth, the adult Meau talk of it only rarely, the Akha almost never. Men might perhaps describe how they obtained their first gun or how they shot their first muntjac and the like, and women remember as an impressive moment of their childhood how they cooked alone for the first time or how the mother explained batik work or the use of the loom to them.

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221 224 [461] Hunting is done by the Meau in all seasons of the year, but especially after the harvest has been brought in and the field work completed, for then they have leisure, whereas the period of field work must be put to good use in order to plant and harvest on time. Nevertheless, I have seen it happen that the passion for hunting induced the Meau to drop their extremely important field work in order to track down a stray elephant bull.

185 224 There are no closed seasons. Literally everything that comes within shooting range of the hunter, male animals as well as females, gravid animals as well as the young, is shot. Thus, it is not at all surprising that /341/ within a short time after the founding of a village the game in the immediate vicinity, and soon in a wider area, is exhausted.

224 The Meau do not practice either hunting drives or communal hunts, but rather only individual hunting. Disguising the hunter in animal skins or masks to deceive the prey is unknown to them. It must be mentioned, however, that in the dense forest area that is available to them in northern Thailand a disguise would be obstructive and unnecessary.

For the individual hunting generally practiced among the Meau, two or three men usually set out together. The hunters, however, do not separate, as in communal hunting, but remain together in order to spring to the aid of one another in case of need. Since in the dense primeval forest a shot can be fired only at close range and the effectiveness of the Meau weapons is very limited in comparison with our hunting guns, it must therefore be assumed that the hunter will be attacked by every large animal that he shoots. The precaution of not going hunting alone is therefore absolutely mandatory, for often enough the companions are lifesavers in that they try to divert the pursuer from their fellow-hunter.

I was repeatedly able to confirm that the Meau know how to meet the dangers associated with this type of hunting. For example, in the company of Meau warriors I came across tree trunks with deep holes in them in three different places in the primeval forest. These were trees behind which the Meau

39: Bernatzik--477 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5
Akha A04

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c) Fishing

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The Meau, as passionate and successful as fishermen as they are as hunters, make long fishing expeditions and travel for days in order to reach water that is rich in fish. Since, however, corresponding to their attitude in hunting, they kill the spawn only a centimeter long as well as the largest, ravenous fish, observe no closed season, and do not provide for breeding, it is easy to understand that the brooks and rivers in the vicinity of their villages are as empty of fish as the forests are poor in game.

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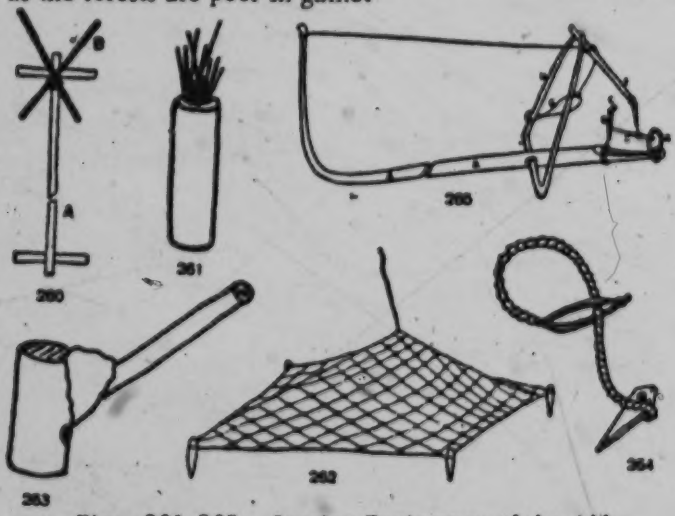

Figs. 260-265. Snaring Equipment of the Akha.

Figs. 260-261. Lime twigs: Fig. 260, twigs set up, 1/60 nat size; Fig. 261, supply quiver with lime sticks, 1/10 nat. size. Fig. 262. Fixed net for catching birds, 1/37 nat. size. Fig. 263. Decoy whistle for birds, 1/8 nat. size. Fig. 264. Snaring noose for large mammals, 1/10 nat. size. Fig. 265. Bird trap of bamboo, 1/12 nat. size.